Bodleian--11 E-3 (1930-1931) 1935.1936 SP34 Uro SP34
Carangas-
Chipaya

/116 cont./

that they inspired in this functionary. The hero of this adventure even had the ridiculous idea of offering to accompany me to Chipaya.

163 The Čipaya are not very prolific. Households with more than two children are rare. I know of only one with five children, two with four, and five with three. Infant mortality is very high, as in all Indian tribes. Couples without children are fairly numerous, and the Čipaya often remedy this situation, which they consider a misfortune, by the adoption of an orphan. For a pastoral people like the Čipaya, children represent a capital asset and contribute to relieving their parents of a part of the work that has to be done by watching over the flocks. Hence their despair if their union remains sterile.

One must include in the number of temporary inhabitants of Chipaya village the people of Salinas who come to buy cheese. These individuals, for the most part repugnant half-breeds or assimilated Indians, sometimes remain there for a rather long period. Some Aymara from Sabaya or Ixaya seem to be permanently established in the village. These strangers almost always have shops and sell to the Čipaya coca, alcohol, and some small objects of prime necessity.

The language. The Čipaya are all bilingual. Among themselves they still employ a Uro /Uru/ dialect, and with strangers, Aymara. This latter language is tending more and more to supplant Uro and has already eliminated a considerable number of the most common words. This infiltration of Aymara is already so advanced that there are no children over ten who do not speak it, and all the women, although the majority have /117/ never left their village, express themselves fluently in this language. The Čipaya have also undergone a Quichua /Quechua/ influence, as the Quichua elements in their vocabulary show. Spanish has also exercised great power over their primitive tongue. Its effect has

/193 cont./

142 Besides these 11 subjects, who considered themselves as pure Uru, three Aymara women living with some Urus had settled in the village with five children.

The concept of pure Uru is completely arbitrary; its value is more social than racial. At all times adoption in various forms made the incorporation of a subject of another origin into the group possible, and he was from then on considered a true Uru. This was the case with an Aymara child, whom we, of course, dropped from our list.

139 Children of an Uru mother and an unknown father were considered pure Uru.

One of our informants, Carlos Kispe, was himself, as we have seen, a "without father." Although considered an Uru, all his physical and mental characteristics clearly distinguished him from the other members of the group.

The Uru considered Aymara women born in neighboring villages and their children, even if born of Uru fathers, as foreigners. This matrilineal law is interesting to note.

126 Aymara women refused to let themselves or their children be examined. Nothing could persuade the two old Uru women.

We were hence reduced to the nine following subjects:

Men

142 Manuel Inta. An old patriarch 80 to 90 years old, born of Uru father and mother. White, rather thick hair; beard reduced to a few short hairs, entirely white. Thin lips; a straight-nosed profile. No Mongolian fold, /194/ but the presence of a malo-marginal fold, very distinct, on the far part of the eyelid.

143 Four living sons, Tomas and three others who have left the village; three daughters, among them Andréa and Célestina, and four dead children.

Tomas Inta. 50 to 60 years old, Manuel's son. Considered pure Uru. No white hair. Thin lips, straight nose. Very marked malo-marginal fold.